



AN Exhortation to the By-

*shops to deale Brotherly with
theyr Brethren.*

Although both through lacke of learning and
experience / I be farre short in abilitie / to ex-
hort or dehort in any respect / especially sythe
the matter dothe concerne those that are or shoulde
be bothe wel learned and experienced themselves /
and thereby vnderstand more then I can aduise :
yet being greeued in conscience / and somewhat I
finde in you blame worthy / and seeing you bende
not your knowledge to amende that in you is a-
misse: pardon me though I presume to admonish
you in brotherly sort / as my slender skill will per-
mit. But iustly it may be objected to me that ther
are many farre more fitte and able / then I to deale
in suche a matter / and syth they do not / it may be
thought great arrogancie in me to intermeddle in
the same: In deede my want of abilitie / as before /
so againe I confesse / and the great plentie of o-
thers that are farre more able / I muste nedes ac-
knowledge / and withall my heart I wishe better
willes in men added to their skill / then (the Lorde
knoweth) are to be found amongst vs: as for arro-
gancie to be imputed to me in this case / surely I
hope there shall not / for / God is my witnesse / I
only seeke to discharge my conscience in shewing
my dislike of that / wherin as I thinke you deale
scarce brotherly. If any good fall out hereby I
shall



shall be glad / and praise God for the same / if none /
yet haue I satisfied mine owne conscience in be-
tering my minde. Thus much for excuse / now to
the matter. I vnderstand / beloued in Christ / of a
certaine booke lately published abroad by some of
our brethren / the matter whereof as it is muche
misliked / so is the maner not well allowed of / and
bothe so euill taken as oure poore brethren for the
same feeble the paine and punishment of most ha-
nous offenders: if they fault be great yet they are
our brethren / and therefore by you ought somewhat
to be regarded / if it be not great / as they are oure
brethren / you not regarding them / are greatlie to
be blamed. And surely for my part I thinke your
duety were to discouer vnto the world by y^e war-
rant of the worde / howe trueiy or faillie they haue
wrytten / which if you woulde doe in simplicitie of
conscience / then perhaps they fault would not be
so greuous as you make it / wherin I durste ap-
peale vnto your owne conscience if the matter did
not touch you so nearly as it doth. For I pray you
examine theyr case with me a little: they put forth
a Booke in the time of Parliament / wherin they
disclose the disorders of our church of Englande /
and humbly desire a Reformation of the same ac-
cording to the rule of Gods worde: is this an in-
nouation? they say there oughte to be no Lordli-
nesse in the ministerie: Bishops liuings ought to
be abated: theyr great circuites cutte shorter: and
them selues made equall to theyr brethren: is this
to ouerthrowe a whole state? they say the Booke
of common Prayer is full of corruptions / they
mislike with our vnlarned ministerie / they fynde
fault with our disorderous Discipline / and putte
downe theyr opinions howe these things may be
reformed: is this intollerable? theyr Booke stan-
deth on many pointes needlesse heere to be reher-
sed / and if in any parte thereof they shew suche con-
temptuous disobedience to wardes our soueraigne

as some seeke to enforce/ none shall thynke them more
worthy punishment then I: but to seeke reformation of
deformities in Gods church / to say the Bishops shuld
be vnlordeed and abridged of theyr huge liuings / and to
craue that all deformities may be cut of and corrected
by the prescripte rule of Gods holy woorde/ is to seeke
the furtherance of Gods honor and glory / and therefore
great blame worthy are they that so seeke to aggra-
uate the matter / in charging them with disobedience to
hir Maiestie / as though to honor the almightie / were
to dishonor the Prince. I maruell that menne of lear-
ning professing christian religion / wil contrary to theyr
profession deale so vnchristianlye with theyr brethren:
surely in my iudgement these be very slender arguments
to say / these men desyre a reformation / therefore they
seeke innouations / as though it were so straunge a
matter to haue a churche reformed / it is as weake an
argument to say they shoulde haue Bishops vnlordeed/
theyr liuings abated / the ministerie broughte to hys
right course / and true discipline restored / therefore they
would ouerthrow the whole state. A third reason is v-
sed / as fond and feeble as the rest: and that is / that their
dealing is vntollerable / surely what it is to innouate
in your sense I know not / but sure I am / there can be
no innouation found in that motion that hath any parte
of Gods woorde to warrant it. For that is farre more
auncient then the disorders of our church / or any order
devised by man / and till oure disorders be remoued and
Christ his auncient orders set in place / till we cease to
be guided and ruled by men / and peeple to be directed by
the word of God / I can not hope of any great good in
our congregations. As for ouerthrowe of the whole
state / truly Englande were in a straunge case / if the
state therof / either in encrease or decay / dependeth vpon
the maintenance or ouerthrowe of the Bishops Lord-
ships and liuings. And as for your argument of intol-
lerablenesse / in deede in one sense it may holde true / and
that is in that your selues will not tollerate theyr dea-
lings herein / but aggrauate theyr cause to make it seme

more greivous in the sight of men/ otherwise I see no
reason how (iustly) they? doing may be thought intol-
lerable/ for it maye be counted tollerable that Goddes
word toth allowe. But whether they? booke agree or
disagree with the word of god/ I meane not to deale/
leaving that to be iudged by the learned/ as for me/ ac-
cording to my greefe conceiued/ I minde to exhort you
to Wisshoply & brotherly dealing with these y are (al-
thoughe you beare the titles and names of Lorde and
Lordes grace) felowe pastozs and preachers of y eter-
nal word of God/ together w you. In dede my purpose
tended somewhat further/ but that is cut off by a con-
trary report that I haue heard/ & therfore leaving this
as a thing needelesse to be rehearsed I proceede to the
matter in hand: Your brethren are in prison and haue
bene these many dayes for the booke before named/ and
which of you all since they? emprisoning hath opened
his mouth to speake one word for their deliuerie: nay/
which of you hath not inueighed bitterly against them
by worde/ since the publishing of that booke: They
haue bene delt as close prisoners a long time/ so y no
frende/ no not skarce their wiues may come to them/
and which of you all haue sued for their further liber-
tie: nay which of you all hath not bene ready to hinder
their libertie sought for by others: They haue lien long
at great charge/ and are very poore and needy/ & which
of you all hath opened your pursse to releue them: if
any of you haue (though it be your dueties) I muste
needes commend him or them: if none of you/ as it is
your dueties/ I must nedes condemne you. A lamén-
table case that Lording should so lead away y heartes
of the learned / that they forget their dueties in they?
calling: for see how souly you forget your selues: Pa-
pistes lie abroad in your diocesses vntouched / in con-
tempt of the truth and her Maiesties lawes/ refuse to
frequent diuine seruice and sermons / and yet if anye
honest man present them vnto you/ a fauozable speeche
or letter of some worshipfull (though not very godly)
in the Shire/ shall easely obtaine their dispatche. But

if any of our brethren strue or endenoure them selues
zealously to further the building of Gods temple/and
to procure reformation of things amisse / it is easely
seene by these / what helpe they shoulde haue at youre
handes / and if a christian brother make sute for hym/
sauoure is hardly obtained / or not at all / if it fall oute
otherwise / by this I shall be glad and peece my selfe
faultie in saying thus of you. Many leud light bokes
and ballades slye abroad printed / not only wythout re-
prehension / but cum priuilegio / the authours and prin-
ters wherof continue daily amongst vs without con-
trolment / and yet the Lord by his holy scriptures for-
biddeth all filthy communication / & therfore wytyng:
but if any of our brethren put in Print any booke of a
godly zeale / that tendeth to the furtherance of Goddes
glory and sinceritie / and bygeth a reformatiō of things
amisse / he is newe fangled / he is not frende to Cclar /
he is to be remoued from amongst the people . Alasse
deare brethren what hath so bewitched and blinded
you / that you can not perceiue / and see your owne euil
dealing heerein : if the title of Lordship / cast it off / if
your huge liuings / forsake them : be not so swrapped in
the desire of worldly things / that you neglecte youre
dueties in your vocation and calling : I can not think
so well of you / but that I must needes say you neglect
your dueties : I thincke surely there is none of you
but would be gladd to see reformation of things a-
misse / for some of you I knowe haue sayde so / neither
can you deny but that many things are out of order in
our Church of England / euen many things that they
make mention of in their booke : what then moueth you
to make their offence so greuous in the sighte of the
worlde / or rather why doe you not allowe that is good
in their booke / seeing they seeke reformation therby of
that you would gladly see reformed your selues : sure-
ly I thincke (to speake my conscience) that there are
some things in the booke / which gladly you wold haue
omitted / that hindereth your liking of the rest / & that
is the inueying against your Lordships and liuings /

for most of you would be glad to haue all remnantes
of Poperie/superstition/and Idolatrye vterly remo-
ued /but none of you would willingly lose his Lordly
dignitie and living/ Hinc illa lachryma against your
pore brethzen/ hence riseth your dislike/ this is y cause
you seke not their deliuerance/ libertie and release/ you
would be glad of a reformation/ but you would not be
reformed your selues/ but in these things/ there is but
one truth or falshode. If they holde the truth/ why the
refiste you it in these priuate respectes to please your
selues: if their opinion be false/ shewe the reason and
then will we beleue you / but swerst not the worde to
satisfie your owne fantasie/ and whether your honoures
and Lordships stand or fall/ let not the holy scriptures
lose their due dignitie and reuerence. It is a lamenta-
table thing to beholde howe (to make theyr owne mat-
ters good) men wil in these dayes mangle y scriptures
of God / but the Lord will not be so dallied with all/
howe so euer they please to dally with the simple men
of the world/ and he wil be reuenged on you for neg-
cting to see this soule fault redressed. But to my pur-
pose oure brethzen lie in prison / where besides their
bondes they lacke libertie of enioyinge the company of
their frendes / and haue great neede to be releued: let
them in some sorte finde you carefull and munde full of
them/ trauaile for their deliuerie/ if that wil not be ob-
tained/ yet endeuour to procure them some further li-
bertie/ if neither wil be had/ forget not to releue them.
Their boke is out and cannot be called backe againe/
if it may be iustified by the word of truth/ take heed y
by you the truthe be not betrayed / trie it by the touche
stone/ examine it by the word/ set al affections aparte/
thinke it no disgrace to come downe from your Lord-
ly dignities/ if the worde of the Lord will haue it so.
Feede not your owne fantasies/ but follow the word/
& thinke not scozne to be controlled by the same word/
out of whose mouth so euer it come. Balaam was a
Prophet of y Lord/ yet at one instant his Ass taught
him a better lesson than he could teach him selfe/ I am
not

not to teache you / neither meane I so to take bypon
me / only I exhort you to deale Bishoply and brother-
ly / and let no vaine loue of Lordly dignitie make you
carelesse of your brethren / who wishe you good in the
Lord / though they would be glad you were vnlorded /
not for malice / but because scripture alloweth no suche
title to a Bishop. If passionate affection shall so carry
you away / y^e because your Lordinesse is touched / you
will therefore not deale so / but against your brethren
I knowe not what others wil conceiue therof / but for
my part (to speake as I thinke) I must nedes doubt /
your Lordinesse hath made you vtterly to forget what
ought to be in a Bishop. If they do holde any error / or
behaue themselves licenciously and losely / or neglected
their vocation / I were easily put to silence / but in doc-
trine they are sounde / in life not to be touched / that euer
I heard / and were diligent in their calling : why then
should you so little esteeme them / or why shoulde you
not blesse them as brethren / let it not be truly said of you /
that the blasphemous swearer / and the filthy adulterer
may finde more fauoure among you then our christian
brethren / and fellowe workemen in the Lord / I know
for the first of these there is no lawe to touche him / and
for the seconde very slender punishment prouided / yet
for both the Lord hath left vnto vs very sharp lawes /
these are vnexecuted / and y^e wicked escape many times
for money. Many good lawes (thankes be to God) are
prouided to bridle the wicked / but in them oftentimes
the godly are snared / and by them you your selues (if
not now) yet at other times haue bene instruments to
brethren your brethrens backs / and that hath some of
them felt in more sharpe sorte (as I haue heard) then
I will hear speake. Well / let that passe / and now deale
more christianly for y^e Lordes sake with your brethren /
let not lawes that were purposely made for the wicked /
be made snares by you to catch the godly / lay aside this
Lording / and shew your selues brethren in deede / if they
haue offended you / admonish them brotherly / let not y^e
vsurped names and titles of Lord & Lordes grace so
puffe

puffe you bp/as you forget your selues to be pastors-
preachers: & lord called you or & most of you to this of-
fice to ioyne as laborers together & your brethē in his
vinegarde/ he neuer called you to these lordly names &
dignities: the office of bishop I finde apointed by scrip-
ture: the office of Lordbishop I finde no warrant for
there/ but in this I mean not to wade further/ only I
beseeche you/ & as Christ hath allotted you to be fellow
ministers together & them/ so you wil as companions
in the Lord ioyne together to further one truth & sin-
ceritie/ & let these poore men tast of your christia charity
towards them/ as brethren/ and cease lordly to neglect
them/ & Lord it no longer/ think it no discredit to you/
or an abasing of your selues/ to ioyne in equaliti & your
brethren/ but think it great presumption in you to cline
higher then the lord hath appointed: remember it was
not in vain said of Christ our sauour/ Principes gen-
tiū dominantur in eas, &c: inter vos autem non
erat sic, I seeke not to teach/ neither take I vpon me
so to do/ yet despise not the admonition of your faithful
brother in the Lord/ who wisheth to you all such god-
ly consideration of your dueties/ as in no respecte you
omit any parte thereof.

To conclude/ in the name of god I beseeche you yeld
no such frutes of & gospel/ as where you shuld be care-
ful/ you shew your selues carelesse of your brethē/ ne-
ther poss & matter ouer in such sort as you haue done/
from one to an other/ but so longe as they keepe them
within the limites of the law of god: ioyne christianly
& brotherly & them & assist them/ and cease so to affect
lordship & liuing as therby you be & drawne from yel-
ding to a knowne & manifest truth. The Lord in his
rich mercy giue euery of vs grace so to auoid all snares
of sathan/ as wholly wout let or hinderance we may be
dedicated vnto him/ and yeld our selues all together
obedient vnto his wil/ so & what he hath comaunded
we may strue to maintain/ & what he hath forbiddē/
we may indeuor to suppress. Thus praying your fa-
uorable acceptatiō hercof I comit you to & lord Iesus.

An Exhortation to

THE BISHOPS AND THEIR CLERGIE to aunsvver a little booke that came forth the last Parliament / and to other Brethren to iudge of it by Gods worde / vntill they see it aunswere and not to be carped away with any respect of man.

Considering the vnitie of the body of Christe which are we (because it is gouerned wth one heade and one spirite / and yet not wth standing a diuersitie of parts and membres / for the bodie is not one member / for if they were all one member / where were the bodie)? I haue to directe my talke to a whole bodie / yet so ^{1. Cor. 12. 13. 14. 19.} eyther parte hearken to that eny which is belonging vnto him / not snatching y^e vnto him / whiche is not proper to him / and vnto euery member seuerally / but in suche sort / that they be not deuided or cutte a parte from the whole. There are in the Church of Christe eyes and eares / there are also ^{15. 26.} handes and feete / to eyther of these I haue a request to make / for they^e profite / if they heare it / to their smart / if they reiecte it. I speake vnto them in the Lords name / and do herein but his message. I require vnderstanding eares therfore / & watchfull eyes / I demaund diligent handes / and painfull feete. It is not vnkowne (brethren) howe it hath pleased the Lorde of late to bring forth the to the eyes and handes of you all a little scroll / containing as you know / matters concerning the true reformatung and building of gods church / whether it tend in deepe to that ende or noe / I haue not here to de-

B. J.

bate



bate / but that it pretendeth / at this I haue seene
 some stormyng / as in y greif of man is easily to be
 perceaued: and the authors of it / as we know also /
 are in the place of theeues & murtherers: for them
 I haue noughte els to say / but that they are there
 iustly / if falsly and vntruely they haue gone about
 to spoyle and robbe vs of an vnsayned truth / and
 murther oure soules wyth a corrupt and poysoned
 water / drawn out of a stinking puddel of the filthy
 dunghill of mannes bzaynes. For how were that
 to be suffered in the ciuil lawes of earthly princes /
 that some one of the commen sorte / or els other /
 should go about to disanul the order & law set out
 by the Prynce / Gods keuetenaunt in earth in those
 cases / to place his owne deuise: muche more in the
 house of God / which is his churche. Come it see-
 meth a thing so vntollerable / y all the new gates
 and olde gates. yea and all tiburnes in Englande
 are too little for such rash and presumptuous heads /
 that will not geue God leaue to rule / but will take
 the scepter out of his hande. Being more ouer and
 besides that / a shamefull & horrible thing to make
 strife and contention betweene the people of God /
 which are commaunded to be one as theyr heade /
 and his father are one. It was y laste and newest
 commaundement that Christus lefte vnto vs / that
 we should loue one a nother / euen as he loued vs /
 and thys he tolde vs / should be a signe wherby we
 should be knowen to be his disciples / if we loue one
 an other as he loued vs / which is not fleshlye or
 carnally / or for any worldly respecte / but in the
 consent and agreement of his commaundement / in
 folowing the prescript of his worde / wher in con-
 sisteth the cause of all our loue / and cause of al ha-
 tred / euen of our parents / when they swarue from
 it: whych surely cannot be maintained / where new
 and straunge orders in Gods matters are inuen-
 ted / broched / and publyshed / be who so be may /
 the causers or founders of suche deuices. And
 therfore

Joh. 17. 22

Joh. 15. 11
13. 35.

John. 14.
23. 15. 10.
14.

mat. 10. 35

therefore better it were for them / that a myllstone mat. 18. 6.
 were hanged about theyr neckes / & they drowned
 in the myddest of the sea / then one of the least of
 kingdome of Chyrste / should be offended by theyr
 deuises. But as I sayd / I mynd not to entreate of
 that matter / my desire is / & that for Israels sake / **Eze. 3. 17.**
 I meane the chyliden and churche of God / & they
 which are the eyes of the churche / & are oure ouer-
 seers to wathe for our soules (for oure bloud must
 be required at theyr hands) woude take this matter **Joh. 6. 27**
 in hand / to debate the equitie & truth of the cause / **Heb. 5. 12.**
 by the scriptures and worde of God / which is the **Psal. 119.**
 only foode of oure soules / and stay for the direction **105.**
 of all oure godly actions / that we the sheepe of
 Chyrst might knowe false fodder from true / corne
 from chaffe / Schisme from Trueth / Chyrst from
 Antichyrst. The accusation is greuous where-
 with our cleargy is burdened / they are indited as
 & folowers of Antichyrst / their mynistrerie is vou-
 ched to be from the Pope / theyr superioritie which
 they haue by order of thys realme / as Lords spiri-
 tuall / and a necessary part of & high house of Par-
 lament in establisshyng politique lawes for the pro-
 fite of the common weale / besyde the iurisdiction
 episcopal / which they haue ouer theyr diocesses / is
 there condemned as a thing in no wise tollerable
 by the word of God / which thing amaseh & dase-
 leth the eyes of vs the simpler and vnlearned sort /
 that we knowe not howe to esteeme of them / or of
 our selues / if the trueth be so / we ought not to hear
 them / although they speake a truth / more then the **Luk. 4. 41**
 deuill was to be suffered / although he professed
 Chyrst. If it be not so / we maruell why so short &
 pynnshe a thyng is not by them answered / that
 many simple men / which will well to gods cause /
 and are somewhat shaken with this pamphlet / might
 haue better stay / that they be not caried away w
 it. Therfore my humble sute is to the learnedder
 parte in & name of Chyrste / and the behalfe of his

Tertullian
lib. de spec-
taculis.

Job. 10. 12

congregation that they would aunswere it & heape
vs which are vnlearned. And heere in I shall in
Gods name/ and as they will aunswere at the last
day/ exhort them to vse symple & syncere dealing/
and not to wring the scripture to serue their owne
turne/ or other mennes phantasies. For if they do/
it wyl casely be spied: and beside other inconueni-
ences that will insue therof/ the people whome they
shall deceiue thereby/ shall be their condemnation
at that day. Cogge not therfore/ nor toste/ neither
bumbaste it with Rhetoricke/ or mans authoritie
to make a shew/ but let the word of the eternall be
iudge betweene bothe/ which is goulde and siluer/
and which is drosse and stubble: which is corne/
and which is chaffe. Call I beseeche you/ to re-
membrance this saying of an aient father. quam
sapiens argumentatrix sibi videtur humana igno-
rantia, praesertim cum aliquid de gaudijs et fructi-
bus seculi metuit amittere. Howe wylle a dysputer
(sayth) Tertullian) doth mannes ignorance seeme
to it selfe/ chiefly when it feareth to lose any plea-
sure or woorthily profyt. But answere I pray you
the whole booke/ and not by peeces/ for otherwylle
your doings wyl be suspected/ neyther doe it in
hubber mudder/ or secretly/ or in a tonge that the
people knowe not/ for then it wyl be sayde that you
dare not publy she it/ but doe it openly/ that all the
people may see that you stand vpon a good ground/
vpon whych if you doe stand/ let not your doynge
feare the lyghte. We craue nothing of them/ but
what they are bounde vnto of duetye/ they are our
wachmen; wee take/ yea rather they themselves
take these for wolues/ why then do they not chase
them away? They are fast mough ye will say. It
is true/ but theye tales are not: they flee as fire
brands from place to place/ and set all the country
on fyre. It is requisyte also that they be prysoned;
but that wil not otherwise be/ theye is the lyke rea-
son must captiuate reason/ a word wil not be bound
but

but with a woorde / the keyes of the kingdome of
heauen must come forth the heere / or els the keyes of
he uogate will doe no good . And if they doe not
come forth / ignorant men and simple / will saye
that the other are to lyttle purpose brought forth.
There is a better way for Bishops / and Bishops
of Christ / to confute a schisme by / thā prylons and
chaynes: those were and are Antichristes bishops
arguments being taken a parte: as they are the iust
weapons of a lawfull and godly Maiestrate / if the
other goe before. Some say they remēber wel that
godly saying of that lerned mā / Augustin / I think
it bee : Si terrentur et non docerentur improba
quasi dominatio videretur. If they shuld be scared
e not taught / it myght seme a wicked gouernance /
the se it not practised of the cleargy / they are glad
to see they? Duince to come wyth terrentur, they
would as faine see the Bishops come with docer
rentur. So you see what of ductie they require /
and surely let me say wyth your Honors patience
what I thinke / is it not a great discredyte to your
Lordships that such a calde trifeling boke can not
be answered in thys season? It is very shorthe / you
beare vs in hande it is folyshe / ioyne the follye of it
wyth the breuetye / it myght easely haue bene an
swered ere thys: If there had bene taken almoste
but for every leafe a moneth : there are scarce so
many leaues in it / as there are monthes past synce
it came forth / what remaineth then / but that I
renue my sute / that herein (wyth the consyderati
on of Christ and hys flocke) you woulde haue re
garde to your owne honoures and creadyte / that it
be not further spred / and sayd you could not answer
it: They doe not satisfye them selues wyth polly
tyque reasons / in that that some say euen fro your
A. that it is a subuersyon of a state / it is a greate
troubling of a gouernaunce. They say the questi
on is not / whether it be troublesome to byng that
in wyche they woulde / but whether it be a truthe

that those men say or no: If that be once resolved/
 then haue they to stay them selues: They are rea-
 dy enough to object the difficulty of Elyas tyme/
 howe hard a thyng it was in the eares of the kyng
 & people to speake to the of y^e worship of one god/
 which were nowe dotyng worshyppers of theyr
 Salus: what an impossible thing it was to bring
 in the true priesthode of Moses amongst a sorte of
 Idolaters whych hadde caste Moses oute of the
 temple. They haue the example of Christ and his
 Apostles at the fyngers ende/ and that the priestes
 then sayde/ by what authority dost thou this. And
 agayne to Pilate/ if thou let hym go thou arte not
 Cesar hys frende. In hys good and iuste purpose
 they could accuse hym of treason/ of a conspiracye/
 and for theyr owne partes aske hym by what au-
 thority/ and so is it nowe say they wyth our Bys-
 shops/ they goe not to the scriptures as Christe
 wyllith in the person of the scribes/ but they crye
 out agaynst these pore men they are not y^e Quenes
 freendes/ they make a trouble in a state/ these and
 suche lyke are theyr wordes/ your honoures haue
 to consyder vpon the mater accordyngly. And thus
 muche to your honoures wysshyng youre sauetye/
 if it so please God wythout any shakynge/ and that
 your thrones may stande for euer/ if they be from
 God/ whych these men seeme to call in doute/ and
 I trust your Lordships wil shew in vaine/ & how
 haynely they stande. Nowe to you my brethren/
 whych are of the inferioure sort/ I haue to desyre
 you to cleaue to the truthe/ and be not moued for
 what so euer. If thys be truthe whych our honou-
 rable cleargy doe nowe maintayne/ cast away that
 pceuyse and sonde booke/ let not a leafe of paper
 scrabled/ and blyndly by stealthe Prynted/ more
 preuaile wyth you/ then an order so long mayn-
 tained by auncyent canons and ciuill lawe/ let not
 one or two priuate men of no accompt or counte-
 nance/ more perswade wyth you then multytudes
 of

of good place / and doers in the behalfe of your ver-
suous Prince and Countrey. Let not the iudge-
ment of yong menne preuaile agaynste the grave
heades of olde fathers: for so may you quickly fall
from a truthe / and goe astray when you thyncke
you goe strayghte. Set before you the example of **1. reg. 12. 8**
Rehoboam / who if he had folowed the aduyse of
hys olde counsellors / and not the rashe and greene
heades of yong men / hys kyngdome had not bene
so soone rent from hym. But if on the contrary **1. reg. 1. 21.**
syde / the truthe goe on theyr syde / if by good and **act. 4. 19.**
diligent conference of the scriptures / you maye **5. 30.**
see tha: they are in the ryght way / the what other
counsell should I gyue you / but if Baal be God /
folowe hym: if the Lord be God / follow hym / bet-
ter it is to obey God than mā. Better it is to goe
strayghte wyth Elias and Christ / then to goe a
whorpyng wyth all the Baalites / Scribes / and
Pharisees: a multitude may as easly erre as one /
it was so then / it is so nowe / foure hundred and **1. re. 18. 22.**
fifte Prophets of Baal for one Elias / foure hun- **1. reg. 22. 6**
dred false Prophets agaynste one Michas: the
most part of the world nowe Mahometistes and
Papistes: and surely it was truely sayd of hym /
who so euer he were Nihil omnino agimus qui
nos per multitudinis exempla defendimus. We doe
nothing at al / which defend our selues by example
of the multitude: Not alwayes the best learned
were the wisest in Gods matters: example of Ni-
code mus / who vnderstode not what it was to be **John. 3. 4.**
born agayn: Not alwayes the wysest fauor wise- **Joh. 9. 30.**
dome mooste / but rather resyst it / and strue more **mar. 7. 2. 3.**
for the washyng of hands and pottes then they do
for the kyngdome of God. Masters of religion
are not alwayes the most zealous in settynge forth
a truthe / sometymes they can say to the poore lame
man / Sabbathum est, it is the sabboth day / non li- **Joh. 5. 10.**
cet tibi tollere grabbatum: it is not lawfull for thee
to take vp thy bedde: and if the blynde wyll stand
and

- and dispute wth the / and say that Chyriste is not
homo peccator a synfull man / althoughe to they
thinkyng / Sabbathum non seruat, he keepeth not
the Sabbothe / he shall be excommunicate. The
vblearned sometyne are so allowed of God for
they good and godly endeuous / that he maketh
them scholemaysters of the learned and great doc-
tor. Looke vpon poze Philip howe he instructed
Joh. 1. 46. Nathanaell Inuenim illum, we haue founde him
of whome Moses wrote / and the Prophets euen
Jesus the sonne of Iosephe / that man of Naz-
areth. And lette not the vilenesse of Nazareth anye
thyng amase vs / such false prejudices may shutte
by the kyngdome of heauen agaynst vs / we can
not say that no good can come oute of poze mēnes
studyes / if we do so / we shoulde speake folyshly as
they did in those dayes / can there any goodnesse
come from Nazareth. God is not in deepe bounde
to Nazareth : no more is he debarred from doing
good by Nazareth : he is not bounde to any poore
simple man: no more is he cut of frō shewing & vis-
sion of Angels & no shepherds / & hymself to wo-
men / but slender messengers to the syghte of the
worlde / to enforing the worlde and wittie of the
byrth and resurrection of Chyrist. It saythe of-
tentymes also / that the wyse and myghtye men of
the world wil say to Chyrist / of & agaynst the cryng
out of his poze disciples chydeth: But if they do
you know what Chyrist sayd at & tyme / & he sayth
so now to : I tell you / if these hold theyr peaces /
the stones shall straight way cry out: his disciples
may holde theyr peace / I say the Bishops maye
holde theyr peace / and I say because Chyrist sayde /
stones / these stones may speake: There may be a
soule glose made vpon a good matter / an euyl fa-
uoured cloke put vpon a faire body: The truthe
may be accused of sedition / of trouble / of breaking
of states / if it be so / it is no newe thyng / if ye bee
once assured of an vndouted truthe / if it be not
soule

foule wythin/ & faire wythout/ if it be gold & syluer/
 and not stubble grounded vpon the true foundatiou
 Iesus Christ care you not/ for that Christ called his **Luk. 20**
 truth a sword/ a fyre/ and he himselfe long agoe was **20.**
 spyted at for y/ & accused to. Non est seruus supra ma- **Iohn. 11**
 gistrum, there is no seruant aboue his master/ if they **20.**
 called the master of the house Bezebut/ how much **Mat. 10**
 more them of his household: the more y men are cried **25.**
 out vpon for calling for the practyse of Gods word/
 if it shuld destroy al policies in the world/ (although
 they y say so/ say nothing/ for the cōtrary is true/ the
 practysing of Gods word/ & walking in hys religion
 byrighly / is the establisshing and strengthenyng of
 kyngdoms) the more I say they are cried out vpon/
 the more they ought to goe forwards/ as wel as the
 blynde man dyd/ when whole multytudes had hyn
 hold hys peace: they may not cease I say/ although
 whole multytudes cry out agaynst them/ & say hold
 your peace/ holde your peace/ if they will be restored
 to theyr syght/ & be deliuered frō blindnesse to cry/
 & to cry out a loud: Thou sonne of Dauid haue mer **Luk. 15.**
 cy on me: These poze men may cry out/ yea ought to **39.**
 cry out/ if they see vs in blindnesse/ O sonne of Da-
 uid haue mercy on them/ and so they deserue our fa-
 uoure & frendship/ rather then prysons & Newgate:
 if we be blinde/ I say if we be/ for y will be discussed
 I trust by the learned. And if they hold theyr peace/
 we haue to thynke we are in blyndnesse/ & that they
 cry wel/ sonne of Dauid haue mercye vpon vs. In
 dede if theyr boke be true (and that I may speake as
 one of you/ simple & vnlearned/ I shall thinke it to be
 true/ vntil I see it cōfuted by the scriptures) the wil
 I also as wel as you/ as well as they/ cry out in des-
 pyte of all y multitude/ because I haue a greater de-
 syre to be restored to syght/ the feare to displease the/
 O sonne of Dauid haue mercy vpon vs: And if all
 Ierusalem shuld be displeased because I say/ blessed
 is he that cometh in the name of the lord/ yet wold
 I alone cry out/ blessed is he y cometh in the name

Iohn. 4
20.

of the Lord / were it as new and as strange as it was
then / seeme it neuer so great a monster to cal the Sa-
maritanes from worshipping in the mountaine Ga-
razim / or the Jewes from the settled place Hierusa-
lem / from an olde and auncient custome / which hath
possessyon many hundreth yeres / yet had I rather be
with Christe / than wyth the woman of Samarie /
vntil she come to Christ. Antiquitie may deceiue vs,
nay we see it hath deceiued vs / I can not tell whe-
ther it wold stil deceiue: it is not true to say / it is old /

Ioh. 14.
30.

therfore it is good : Satan hath bene Lord of thys
world a great while: Antichrist of Rome pleadeth &
continuance of many yeres (I know not) how many
C. yeres / neyther doth it follow it is new / therfore it

Mar. 1.
27.

was nought : it was sayd to Christ / what new doc-
trine is thys: yet it was no false doctrine: so sayd the
false priests & Bishops of Paules doctrine and the

Act. 24.
14.

rest / but it was not therefore naught: wil you trie &
old and the newe / and see in deede which is the new /
which is the olde / search & scriptures. If it be found
there / it is olde / say Bishops what they will / let the
Priestes call it as new as they list: if it be not found
there / it is newe / let them say what they can / & bring
neuer so many fathers / and neuer so good fathers:
better the she brought / I am sure they can not / and
yet dyd Christ preuaile / and so will he still : for he is
the same in his worde / that he was then in bodely
presence / the wytyng of the Apostles doe paint him
out truely / and nothing but him. If it be true & they
say / that this auctoritie of Bishops / & churche hi-
erarchie which they maintain / come from the Pope /
and hath no ground but in his law / and that God can
not suffer to be serued according to mens pleasures
in ruling of his house / as though he wer such a fole &
he could not set order himself or wer carelesse (which
is no point of wyte) & he did not : or & he see so little /
as to deuise an order which could not be for al times
& places / so that we should haue nede of a new holy
ghost / (for al this soloweth vpon that ground & they
stand vpon) away wyth that vile doctrine / or what

so euer ye list to terme it / what incōuenience so euer
 sweer like to ensue / what antiquitie so euer be against
 it / for you see there is a blasphemie ioyned with it /
 which maketh our God a foolish / a carelesse / an vncir-
 cumspect / and vnprovident god. Wel / peradventure
 they see something moze then they say / & some things
 I am sure they would haue to be reformed / which
 they can not bring to passe as they would / & therfore
 thinke it better with pollicie to saue the gospel / then
 to haue it cleane shut out: It is a common saying of
 two evils it is best to chuse the least : better it is to **3h. 10. 1**
 haue a gospel of Christ ioyned with a peece of Anti-
 churste / then to haue none at all : thus they persua-
 de them selues / the other doe not so / they thinke it not
 lawful to ioyne God & Belial together : surely they
 haue some reason / nay they haue greate reason / for **2. Cor. 6**
 what societie hath the light wyth darknesse. If all the **14.**
 world myght be gained wth a little breach of Gods
 word / it were not to be done / better it were that the
 whole world should pearishe / then one iote of Gods
 truth should be ouer slipped: Pilate thought he had **3. 19. 1**
 behaued himselfe wisely when he whipped Christ /
 and put vpon hym a robe of scarlet / thinking by that
 meanes / making him to appeare vile to y^e Jewes / to
 haue had him let goe / that they might haue conten-
 ted theselues with that litle punishment / & so might
 Christ haue preached still. But it is wickedly done
 to policie the matters of Christ after that sort. Who
 so euer thinketh by putting a folcs cote vpon Christ
 and clothing him with a garment which is not his
 owne / to entertain him still / & thinketh he is content
 by such means to haue licēce to go preaching amōgst
 the people / he deceiueth himself / & shal right wel vnder-
 stand at the day of accomptes / that God will not
 be mocked. Thus in some respect you haue well to
 weigh the things that are put forth vnto you / by the
 scriptures / without further circumstances / leaste in
 leauing the rule / ye go out of rule. But I doute not
 but our lords & clergy wil quickly shew you whether
 C. ij. it

Iohn. 5.

39.

Act. 1. 21

Rom. 8.

17.

it be wel ruled or no / they haue said already in the
sermons to you / & it is a very folish boke / I trust they
wil giue it vnto you in wytyng / & you may & better
way both. But before al things take hede to y^e sword
let not y^e shew of mā deceiue you: peraduenture some
of you wil be perswaded / bicause a bishop an olde mā /
a very learned mā saith so / bicause this state hath con-
tinued a great while many yeares amongst good fa-
thers: do not so / & is no warrāt of y^e sword / you haue
had exāples mough to shew vnto you / how easie it is
to be deceiued therein / on y^e other side let not y^e simpli-
citie of men beare you away / for y^e way also you may
erre: the only straight way (as I haue tolde you) to
kepe you fro going astray / is y^e sword of god / wher
they as wel as you / I trust / will be cōtēt to be tried /
otherwise they haue no ground against the papistes: if
they wil not / but refuse to be iudged by y^e sword / leue
thē there / these poore prisoners haue y^e right / whether
they be whipped & scourged / or vtterly hāged / & assure
your selues as wel of them as of your selues / if they
suffer wth Christ / they shalbe glorified wth Christ / & so
shal you. That we may so do / god giue vs y^e know-
ledge of the truth / & whē we know it to stād stedfast
in y^e truth / y^e the loue of the world / & feare of mā may
not more p^{re}uaile wth vs then the loue of heauen and
feare of god. These things y^e I haue saide vnto you
rudely / I pray you take in good part (good breth^{re})
both you y^e are of y^e ierned sort / & you y^e are of y^e sym-
pler / I pray you lay forth the truthe / as your dūctie
bindeth you / & you giue eare to the truthe. Confute
scilines by y^e scriptures / & iudge you thē by scriptures
also / as prisons be vsed / so let the worde which is the
armor of your warfare be practised: Let not newe-
gate be the only meanes to stay false proceedings: If
you do so / where erro^r is redressed by y^e magistrate /
you shalbe iudged because you dyd not your dūcty / &
bring thē into y^e way if they be out / or bi such good cō-
serēce they bring you home. The which y^e father of al
mercies graunt through his sonne Christ by our cō-
fortor the holy ghost.

FINIS.

